

586 the latter uses the article in question he or she is overcome with
832 desire for the other.

587 A widow always marries her husband's brother or some member of his kin. If she does not, she risks the accusation that she killed her husband for the love of another man. A widower frequently, but not necessarily, marries his wife's sister.

592 The family is therefore composed of a man and his one or more
597 wives and their unmarried children. Each family has its own house and seldom shares a house with adult individuals other than the spouses and their unmarried children. No case was recorded of an adult male (with the exception of young suitors) occupying a house jointly with another adult male. If several adult women are living in the house they are always found to be wives or concubines of the man of the household. Children of deceased relatives are, however, often adopted. Practically every individual in the community over the age of about twenty is married or has definite plans to be married. Universal matrimony thus obviates dependency occasioned by old age as well as loneliness. Children of one or the other of the spouses by previous marriages may be included in the family group. If both parents of young children die, they are usually adopted by the maternal grandparents. The family, composed of spouses and their own and adopted children, is thus coterminous with the household.

595 A man may take additional wives if he can persuade their fathers that he can care for them. There seems to be little objection on the part of the brothers or kinsmen of the first wife, if she is not mistreated. Aside from the type of polygamy in which the several wives live in the same household, several cases were recorded of men who were maintaining two households, each in a separate settlement.

(858) Within the household there exists no formal distinction between children of polygamous or subsequent marriages, and a child's position in the family depends largely upon its personality and age. The same is true of wives in polygamous families.

• 594 Three means of entrance to the family group are possible: birth, adoption, and marriage. A man is born into a household, and lives there until he is ready to marry, whereupon he establishes a household of his own. The position one occupies in the household group, therefore, depends upon whether the group in question

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- 594 represents one's family of orientation or one's family of procreation. A child is subordinate to both his parents, while a married woman is subordinate to her husband, and a married man is superior to all in the household.

594 The household group is the primary educational institution in
867 Carib life; boys are trained in men's duties by their fathers, girls are instructed in the activities of women by their mothers. In the absence of club houses or other extra-curricula educational institutions, the home is the primary agency for the dissemination and formation of the socially accepted attitudes. Furthermore, the home is the primary economic unit of the community.

594 Membership in a household group is terminated by age, as in the case of children who grow up and form households of their own; by agreement, as in the case of certain types of divorce; by disputes, as when a husband and wife quarrel; or by death.

601 The Kin. Outside the more intimate relations of the family or household lies the larger group of the kin.

The kinship terminology is presented in the appended lists. In List I will be found in separate columns the Carib equivalents of English terms of relationship used respectively by men and by women. List II presents the English equivalents of Carib terms of relationship used by men. List III presents the English equivalents of Carib terms of relationship used by women. The relationship system is presented graphically in the Charts (Figs. 7 & 8). In the lists, certain terms will be found in parentheses; these represent alternatives or variants given by occasional informants. The terms without parentheses are those in general use. In certain cases prefixes and suffixes are enclosed in parentheses, indicating that the syllable thus enclosed is sometimes, but not invariably, used with the term in question. In the absence of contradictory evidence, I have assumed that the suffix *-ko* does not change the fundamental meaning of the stem of a kinship term.

124 Regarding the accuracy of the present lists, I may say that the terms were collected by the geneological method. Complete geneologies for two Carib settlements, Kariako and Sawari, were taken. The words were then checked through with several informants, in the abstract, and with case material at every opportunity. Finally, to check on the accuracy of my interpreter's translations, all the information was checked with Mr. and Mrs. H. Pestano

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182 During employment in mining, a spree lasted only a number of hours. Participation clearly crosscut resource-sharing social units. The spree served to bring together people whose daily activities

tended to provide no other basis for contact. The cassiri spree was also used to gain job reinstatement in inducing other Carib miners to neglect work schedules. At Baramita Air Strip, cassiri sprees continue to bring a large number of people together in a party atmosphere for only a number of hours. It has been held to distribute food and clear up any residue of obligations for participants in a kaiyap or group work day. Also, the Amerindian Captain has [622] sponsored sprees which include all the residents of the Air Strip and coincide with national Guyanese holidays. At other times, sprees are held among neighbors. Time depth is achieved only when a number of people hold sprees more or less in succession, which might happen during a weekend. Participation is by verbal invitation and the participants at each spree vary. In the different organizational contexts, the cassiri spree has been used as a communication event for different expressions and to convey different purposes.

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184 Reports on other Carib populations affected by regional economies are available. The villagers of Cachama and Mamo in Venezuela
● 594 (Schwerin 1966) and the Maroni River Caribs of Surinam (Kloos 1971) tend to be primarily organized in nuclear families. The Caribs of Cachama and the Maroni River reserve some economic ties within a larger kinship group, usually the nuclear families of parents and adult offspring, especially daughters. Families in such a group tend to live near each other. Basically, these Caribs remain

*177 subsistence agriculturalists but release labor for market endeavors
184 involving local commodities. The Caribs of Mamo in Venezuela are
• 594 singularly organized as nuclear families. These people have had
*177 opportunities for direct employment in industry. In no case are
101 these other Carib populations as impacted as the Upper Barama River
184 Carib population relative to access to regional transportation and
communication and dependent on specific middlemen to convey the
*177 limited market opportunities. Markets for employment and local
592 commodities have involved the Upper Barama River Caribs. However,
the conditions under which market opportunities have been available
have tended to separate households as well as extend them in specific
cases in which client employment relationships with a middleman
patron have been generated.

In conclusion, local and external resources in the context of
their availability and the extent of their convertibility, or lack of
it, into other forms have combined to produce the economic environ-
ment of the Upper Barama River Carib population. Clearly, aspects of
social organization and changes in them, as detailed, are related to
resource opportunities. With the transience of local as well as ex-
ternal resources, the unit of social organization which has persisted
is the household.